A U M

The awakened call patience the highest penance, long suffering the highest Nirvana; for he is not an anchorite who strikes others, he is not an ascetic (Shramna) who insults others. —DHAMMAPADA.

THEOSOPHY

Vol. XXIV January, 1936 No. 3

PRECURSORS OF H. P. B.

ROBERT BROWNING'S "PARACELSUS"

THE mystical tendency of Robert Browning is known to every lover of his poetry. It filters through his lines with a subtle insistence, illumining his words with a light never born from human brain and emboldening his readers to

> . . . "trace back the effulgence to its spring
> And source within us, where broods radiance vast,
> To be elicited ray by ray."

Some of the brighest rays of his mysticism are focused in the poem "Paracelsus", and the student need go no further to find the indelible imprint of Theosophical ideas. His very choice of Paracelsus as the subject of his first important literary effort shows the mystical trend of his youthful mind, while his approach to the subject is a further indication of his deep interest in the hidden side of Nature and the psychic and spiritual powers latent in man. Browning's interest in Paracelsus was not centered in the father of modern chemistry, but in the seeker after eternal wisdom. His artistic energy was not expended in recreating the historical figure of a renowned scientist, traveller and teacher, but in giving tangible shape and form to the inner experiences and spiritual flights of one who dared to know, to aspire and to keep silent. In the wanderings of Paracelsus he found footprints which every seeker after truth could follow, and in the experiments of the great alchemist a symbolic outline of the method whereby the baser metals of the lower, personal desires might be transmuted into the pure gold of altruistic service.

Paracelsus spoke to him in the universal language of symbols,

and in recreating the character Browning used the same tongue. He did not surround Paracelsus with those well-known personages usually associated with him—such as Martin Luther, the Prince Palatine, the alchemists Trithemius and Fugger—but with allegorical figures personifying certain human characteristics which have their part to play in the life drama of every individual who aspires toward the higher life.

For the sake of those who would taste of the ripened fruit of Paracelsus' experience, Browning marked out the lines of aspiration and attainment. To help those whose feet were straying toward the Path, he pointed out the difference between the sweet, sane fruits of true Occultism and the bitter poisonous fruits of the Occult Arts:

> . . . "I possess
> Two sorts of knowledge; one—vast, shadowy,
> Hints of the unbounded aim I once pursued;
> The other consists of many secrets, caught
> While bent on nobler prize."

These two sorts of knowledge may seem identical to the man who starts out to fathom the hidden secrets of Nature, but in reality they are as different as day and night. True Occultism—*Atma-Vidya*—is the highest form of spiritual knowledge, while the Occult Arts deal with the lower, material side of Nature. The fruits of the latter held little lure for Paracelsus, for he said:

> "I can abjure so well the idle arts
> These pedants strive to learn and teach; Black Arts,
> Great Works, the Secret and Sublime, forsooth—
> Let others prize."

Nature will yield up the fruit of the "idle arts" to anyone willing to pay her price, irrespective of his moral or spiritual development or the motive which prompts him to make his investigations. But her higher secrets are carefully preserved for those whose training is directed first of all to the moral nature, and whose desire to *know* is generated by the desire to *serve*.

> "I never fashioned out a fancied good
> Distinct from man's; a service to be done,
> A glory to be ministered unto
> With powers put forth at man's expense; a strength
> Denied that might avail him.
> For God is glorified in man,
> And to man's glory vowed I soul and limb."

To the ordinary man the name of Parcelsus evokes the image of

an alchemist in his gloomy laboratory, surrounded by strange retorts and alembics; an astrologer, silently probing the secret of the stars; an unorthodox physician, combining theurgical rites with the practice of medicine. To the Theosophist his name means much more than that. It recalls the individual who was the link between the science of the ancients and what is now miscalled modern science. For Paracelsus, standing midway between the two, was both a *re*-discoverer and a *pre*-discoverer. He re-discovered Hydrogen, the germ-theory of disease, and the occult properties of the magnet—that "bone of Horus" which played such an important part in the theurgic mysteries twelve centuries before. He had a School of Magnetism some three hundred years before Mesmer apeared upon the scene. He used electro-magnetism as a healing agency three hundred years before its so-called discoverer, Dr. Oersted. He taught the relation between physiology and psychology almost four hundred years before the schools of Freud, Adler and Jung came into existence.

Robert Browning was fully aware of Paracelsus' standing as a scientist, but he was never for an instant deceived as to the real goal of his search. For Browning knew—as every Theosophist knows—that Paracelsus was the greatest Occultist of the Middle Ages, and that his wanderings were instigated by the same motive that prompted H.P.B. to travel over the face of the globe. When Paracelsus was questioned about the necessity for his contemplated journey, he replied:

> . . . "I go to gather this
> The *sacred knowledge,* here and there dispersed
> About the world, long lost or never found."

Browning's allusion to the "sacred knowledge"—known in the East as *Gupta-Vidya*—indicates his intuitive perception of some primeval fount of Wisdom from which all streams of knowledge first issued, and into which they will eventually converge. It is said that in the ancient and prehistoric days the whole earth was nourished by the pure and uncontaminated waters that flowed from this primal Source. But today the parched and arid earth attests the fact that these streams no longer flow freely from the parent spring. Clogged by the weeds of superstition, credulity and blind belief, dammed by the rocks of materialism and selfishness, they have become little more than stagnant pools, poisonous to the man who stops to quench his thirst. Those "wanderers" who, like Paracelsus, are seeking the *ocean* of knowledge, have no time for dallying at these pools:

"We rush to the ocean; what have we to do
With feeding streamlets, lingering in the vales,
Sleeping in lazy pools?"

There are certain "prime principles", as Browning calls them, which form the basis upon which the "sacred knowledge" is reared. They are so simple, he says (being mainly of the *overturning* sort) that anyone can understand and apply them. But they are of such importance that, if man intends to learn at all, he must use them as the basis of his philosophical investigation and his every action.

The first thing to be overturned by an application of these "prime principles" is the idea of a personal God. Although Browning makes frequent references to "God", he interprets the Deity of Paracelsus in terms of the One Life, everywhere present in Nature, conscious and intelligent from its lowest to its highest manifestation:

"I knew, I felt (perception unexpressed,
Uncomprehended by our narrow thought,
But somehow known and felt in every shift
And change in the spirit,—nay in every pore
Of the body even)—what God is, what we are,
What life is—how God tastes an infinite joy
In infinite ways—one everlasting bliss,
From whom all being emanates, all power
Proceeds; in whom is life forevermore,
Yet whom existence in its lowest form includes."

The spirit of true Pantheism breathes through the lines of this poem—the worship of a Deity so vast and all-inclusive that nothing in the whole of Nature can be left out. It is a Pantheism which finds an aspect and a reminder of the One Universal Life in every page of Nature's book: in the stately procession of the heavenly orbs, in the rhythmical breathing of the oceans and seas, in the faint quiver of life stirring in the new-born blade of grass. In this form of Pantheism everything in Nature becomes a focal point where

. . . "God renews
His ancient rapture. Thus He dwells in all,
From life's minute beginnings, up at last
To man."

Browning minutely describes the slow and majestic march of evolution through the lower kingdoms of Nature, culminating in the production of the human form. When this form has issued from the womb of Nature, one stage of being is complete, one scheme of evolution wound up. But this is not the end,

"For these things tend still upward, progress is
The law of life, man is not *Man* as yet."

For man to become *Man,* the harp of Nature must be strung anew, and the *Player* of the harp must come upon the stage of life. From that time on, it is *man himself* who elicits discords or harmonies from his life-strings. With the dawning of self-consciousness in man, a two-fold duty is assumed: the responsibility for his own actions and the moral obligation to help those forms of life which stand below him on the ladder of evolution:

. . . Not alone
For their possessor dawn those qualities,
But the new glory mixes with the heaven
And the earth; man, once described, imprints forever
His presence on all lifeless things."

When man first awakens to a sense of his own responsibility, it is as if a "still, small voice" spoke to him from within. At first he scarcely hears it, so softly does it whisper. And when its soft wings first faintly brush the surface of his mind, he turns to it

. . . "scarce consciously, as turns
A water snake when fairies cross his sleep."

But the mighty power is brooding and taking shape within, and the day will come when its voice can no longer be ignored. For it is the voice of the *Ego Sum,* the Immortal Entity, and it impels him to retreat within the silent sanctuary of his own heart to find the truth he seeks. For

"Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe.
There is an inmost center in us all,
Where truth abides in fullness; all around,
Wall upon wall, the gross flesh hems it in,
This perfect, clear perception, which is Truth."

If truth lies within the imperishable center of our being, every effort to find it elsewhere is in vain. No sharpening of the senses, no whetting of the brain, no galvanizing of the emotional or artistic faculties can awaken in us the power to *know,* for

. . . "to KNOW
Rather consists in opening out a way
Whence the imprisoned splendour may escape
Than in effecting entry for a light
Supposed to be without."

TRENDS IN EDUCATION

IN 1889 Madame Blavatsky published *The Key to Theosophy,* wherein she made some very pointed criticisms of the educational methods of that period. She said that there were no *free-thinking* boys and girls, but that their minds were being warped by the systems of selfishness under which they were trained. Some of the particular points she emphasized were briefly as follows:

1. The examination system, which intensifies the work of the memory and minimizes and discourages real thought.

2. The teaching of such scientific doctrines as "the struggle for existence" and the "survival of the fittest," which engenders the belief that the animal man and the personal self are the important things, resulting ultimately in utter selfishness and those further effects which flow therefrom.

3. The commercial schools which produce beings determined to wrest what they desire from life, regardless of their fellow men; and the religious schools with their un-Christian and un-Theosophical teachings.

She deplored the whole system of education, and as should be the case where criticism is offered, substituted for it constructive suggestions. As these ideals have not changed in nearly fifty years, we repeat them verbatim:

> . . . . Children should above all be taught self-reliance, love for all men, altruism, mutual charity, and more than anything else, to think and reason for themselves. We would reduce the purely mechanical work of the memory to an absolute minimum, and devote the time to the development and training of the inner senses, faculties and latent capacities. We would endeavour to deal with each child as a unit, and to educate it so as to produce the most harmonious and equal unfoldment of its powers, in order that its special aptitudes should find their full natural development. We should aim at creating *free* men and women, free intellectually, free morally, unprejudiced in all respects, and above all things, *unselfish.* And we believe that much if not all of this could be obtained by *proper and truly* theosophical education. (*Key to Theosophy,* 270-271).

Let us see what has been accomplished in the years which have passed since 1889.

In 1910 the Convention of the National Educational Association brought forth the idea of vocational guidance as an aid to training youth. This idea came as a result of various reports both here and

in England, indicating our failure to face the vocational interests of youth. It was felt that if a provision were made for adequate training and counseling at the age when young people are thrown upon their own resources, many lamentable conditions would be corrected. This work has proceeded steadily, developing both good and bad features. But it has one distinct advantage—it considers the child as a unit, and attempts to bring out the latent capacities of the child which may be of value in his future life.

Since then there has been a growing interest in the problems of youth, and the increasing literature on the subject has indicated a new attitude toward the training of young people. More teachers now welcome the chance to help their puils individually, and those devoted to the best interests of their work are guided by a sense of responsibility for the advice they give. The one most important point which they try to make real to the children is the fact of social interdependence.

Has any progress been made regarding the pernicious examination system? Not very much, although there is opening the seed of improvement in many elementary schools, where pupils are not marked other than the one mark, "satisfactory" or "unsatisfactory."

There is still the "smattering" of subjects given, without the necessary correlations binding them into a harmonious whole. Especially, as in H. P. B.'s day, is history the subject most liable to misinterpretation. Children are taught that "their" country has been, and still is, always in the right—that others have been the aggressors, and where *we* have warred, there has been justice in it. If only history could be taught impersonally, with a recognition of the binding ties of Karma!

There is still the pressure behind the child to "get ahead" of his fellows, conducive to further vanity and selfishness rather than stimulus to excel for work's sake. There is still the ever-recurring public pressure to have the Bible taught in the public schools.

We are not yet very far on the path to proper training of youth, but there are signs of progress everywhere. The Parent-Teachers Associations play their part, the vocational schools theirs, and public educational courses theirs. The largest part *should* be played by Theosophists, who have recognized the need for long. As the Theosophically reared boys and girls begin to go into professions and teaching positions, there will be an impetus given the work which it never has had before. Evidence of the infiltration of Theosophical ideas and principles is evident on every hand, as is

instanced by the two following quotations, the first of which was made by a college professor at the opening day of his bible course, and the second made by a well known lecturer to hundreds of women in a large Western city on how to present religion to children:

"I want you to regard this Bible for what the word means, merely a *book,* always remembering there are many other bibles."

"Every child has a need to understand its relationship to other people and to the whole of life, and from this need has arisen customs, Institutions, Theologies, and Scriptures. Every race has had them and every race has had a great leader, and we should study all these leaders and all these scriptures to get knowledge."

AN EDUCATIONAL HINT TO STUDENTS

In the field of every day books there is so much light reading that the superficial habit of skimming is plainly everywhere apparent, and it threatens to show itself in theosophical ranks.

So well am I convinced that there are too many superfluous books in our particular field, that, if I had a youth to train in that department, I should confine him to the *Bhagavad-Gita,* the *Upanishads,* and the *Secret Doctrine* for a very long time, until he was able to make books for himself out of those, and to apply the principles found in them to every circumstance and to his own life and thought.

Those theosophists who only wish to indulge in a constant variety of new theosophical dishes will go on reading all that appears, but the others who are in earnest, who know that we are here to learn and not solely for our pleasure, are beginning to see that a few books well read, well analysed, and thoroughly digested are better than many books read over once. They have learned how all that part of a book which they clearly understand at first is already their own, and that the rest, which is not so clear or quite obscure, is the portion they are to study, so that it also, if found true, may become an integral part of their constant thought.

—*W. Q. J.*

SCIENCE AND THE SECRET DOCTRINE

War in Scientific Olympus

A STRIKING psychological paradox in the field of evolution is visible today. As confidence in the actuality of a universal principle of evolution becomes more indomitable, disintegrating faith in time-honored theories as to *how* it operates is bringing science to outspoken evolutionary agnosticism. The situation results from the pressure of the inexorable logic of Nature against a fundamental human error. Nature, since nothing is separate from anything else, and all forms on earth are integral parts of what in reality is a single psycho-physical ideational complex, does present a picture of inter-relationships pointing to a common origin. But the truth about that origin is in part fragmented, in part inverted, by a basic materialistic bias, subsistent largely upon the Karmic results of a wide-spread moral error committed by the race in the mists of a dark past.

A brief summary of some of the recently expressed uncertainties is in order:

> It is indeed plain that we have still to wait before the fossil record will be able to provide the answer to a question which studies of anatomy and physiology fail to reveal. (Dr. Adolph H. Schultz, *Science,* Feb. 23, 1934).

Prof. A. S. Pearse, of Duke University, states that while the evidence proves evolution a fact, and that mechanisms of heredity are well known, all that can be done at present is to point out the conditions under which variations take place. The cause of them is unknown.[1]

The eminent Briton, Douglas Dewar, claims that the difficulties involved in conventional theories of evolution even imply that life originated on the earth *several* times, giving rise to different paths of evolution which are still being followed.[2]

Mr. Dewar has perceived, in a somewhat foreshortened manner, a real fact: the fact that there are alive on earth today revivified relics of *former manvantaric cycles.* The whole reptilian kingdom seems to be one; and there are others.

W. L. McAtee, of the U. S. Biological Survey, opens with the usual apologium to the effect that "science does not deal with ultimate explanations"—he should have said, "other than to deny

---

[1] *Science,* February 23,1934.
[2] *The Week's Science,* July 11, 1932.

any explanations, ultimate or otherwise, advanced by others." Science, says he, contents itself with enumeration of conditions under which certain events take place. There has been over-emphasis on the "struggle for life," and attempts have been made to draw lines where none exist in nature. Protective adaptation theories, he says, are no exception to the insecurity of life tenure possessed by all scientific theories, and the more critically they are examined in the light of nature, the more insecurely they appear to be founded. But for that matter, "all evolutionary phenomena are fundamentally inexplicable." "From the peculiar nature of the case no causal explanation of evolution is possible."[3]

This attitude is parallel and integral with a statement of the physicist Bohr, that "the existence of life must be considered as an elementary fact that cannot be explained, but must be taken as a starting point in biology."[4]

It seems never to have occurred to any of these men that the "fundamental inexplicability" of life and of evolution is due to no obstacle in nature, but to a basically erroneous definition and comprehension of life itself. Just so long as "life" is not understood as the basic principle from which all forms, material and otherwise, are derived, but is regarded as a casual and sporadic activity of inanimate substance under certain combinations, so long will all vital phenomena remain "fundamentally inexplicable."

Dr. McAtee, in *Science* for March 20, 1932, and April 20, 1934, finds the theory of protective adaptation, so long a pillar of evolutionary theory, now a stumbling block. The reason is simple: protective adaptations are found not to be protective. As for instance, a long series of studies on the stomach contents of birds shows that the "protected" insects form as large a part of ornithological menu as any others. For that matter, it had been pointed out some time since, that as animal vision does not respond to the same ranges of color as that of man, what seems to be protective coloration to man may not be to the beast of prey.

The phenomenon of "convergent evolution" brought to the fore by Dr. W. H. Manwaring, of Stanford University,[5] is closely allied behind the scenes to that of "protective mimicry." According to Dr. Manwaring, descendants of a single bacterial cell will so diverge from the parent type as to simulate wholly unrelated fami-

[3] *Science,* April 20, 1934.
[4] Do. January 19, 1934. Quoted by Osborn.
[5] *Science,* May 25, 1934.

lies and genera. Moreover, two practically identical mutants will arise from two apparently unrelated germ cells.

As a result of such disconcerting happenings, Dr. Manwaring states that "studies of infectious agents have led to conclusions which bacteriologists and immunologists are unable to harmonize with currently accepted theories of genetics and organic evolution." In this realm, says he, a Lamarckian world rather than a Darwinian is suggested: *i.e.,* a world in which evolution takes place as the result of the *effort* of the organism to adapt itself to conditions. Manwaring further states that about the only conventional law of genetics and organic evolution not challenged by current biologists is the 19th century denial of spontaneous generation; and even this, he says, is questioned by some biologists as a result of hypothetical transformation of certain normal enzymes into "pathogenic genes," or disease-carrying hereditary factors. (Pro-vaccinationists please note).

Now, as a matter of fact, "convergent evolution" and "spontaneous imitation"—which is the real name for "protective coloration"—are closely allied with the curious fact that differing species in the same region tend to adopt the same devices, as in the case of the marsupials and of the membraned or "flying" squirrels, fishes, and snakes.

All of this is quickly simplified by an understanding of the fact that all is life and consciousness in varying degree, that behind every living species is a particular spiritual force of acute but limited perceptions and intelligence, one of whose basic instincts, one of the instincts upon which *all* evolution rests, is *imitation.*

It is just the stubborn determination to reduce life to terms of the non-living, intelligence to blind mechanical action of the non-intelligent, that has thrown evolution into such chaos. The more facts they learn the more they are astray in theory, and the more astray in theory, the more bewildered by the patent contradictions of their well-ascertained facts.

Thus at the present time, the most disturbing critic of the whole field of evolutionary theory is its most respected veteran representative, Dr. Henry Fairfield Osborn. In *Science* for Dec. 2, 1932, he made a frontal attack on all four of the historical theories of evolution, stating that none of them or their substitutes conforms to observable modes. A series of further expressions led to "Senescent Hypotheses as to the Nature and Causes of Evolution,"[8] in which he called for "making a fresh start along wholly

[8]*Science,* April 27, 1934. Dr. Osborn died in 1935.

new and original lines of observation and experiment, directed toward discovery of the now wholly unknown factors in this mysterious natural phenomenon."

However, Dr. Osborn, being scientific and being human, found himself under the necessity of a stepping stone of theory between the old insufficient and the new unknown. Various expositions thereof, under the name of "Aristogenesis," appear in *Science,* May 26, 1933, and the same for January, 1934, in addition to the above. Unfortunately, many of his explanations of just what he means by this are metaphysical and indefinite to the point of distraction. However, as nearly as we can interpret it, the term means the direct, orderly creation from the basic plasm of new adaptive characters; the orderly, purposive creation of some better or more adaptive biomechanism.

He leaves us wholly in the dark as to *what* is responsible for such creation, and we find in his expositions nothing that clearly distinguishes the theory in principle from the Lamarckism which he denies; moreover, as he strenuously denies any "mysterious self-perfecting principle," he leaves us with a theory of direct, orderly, purposive creation by—nothing! Forthwith, and very logically, he remarks that "the real underlying causes of evolution are entirely unknown, and may prove unknowable." Of course they are—so long as he starts his quest of knowledge with a denial of the only possible explanation.

All of this is valuable as a confession of ignorance which may lead in time to knowledge; but in the light of plain common-sense the eminent savant's mind appears to be operating *in vacuo.*

Meantime, the field of explanation having been thus abandoned by those who have so long and stubbornly preempted it, we herewith move into it a few excerpts which may serve in time to establish the Theosophical title to the land.

> It is . . . a mere device of rhetoric to credit "Natural Selection" with the power of *originating* species. "Natural Selection" is no Entity; but a convenient phrase for describing the mode in which the survival of the fit and the elimination of the unfit among organisms is brought about in the struggle for existence . . . but Natural Selection, in the writer's humble opinion, "Selection, *as a Power,*" is in reality a pure myth; especially when resorted to as an explanation of the origin of species. It is merely a representative term expressive of the manner in which "useful variations" are stereotyped when produced . . . The real question at issue is: what CAUSE—com-

> bined with other secondary causes—produces the "variations" in the organisms themselves. (*Secret Doctrine,* 1888, II, 648).
>
> These purely *secondary* causes of differentiation, grouped under the head of sexual selection, natural selection, climate, isolation, etc., mislead the Western Evolutionist and offer no real explanation whatever of the "whence" of the "ancestral types" which served as the *starting point* for physical development. The truth is that the differentiating "causes" known to modern science only come into operation after the *physicalization of the primeval animal root-types out of the astral.* Darwinism only meets Evolution at its midway point—that is to say when astral evolution has given place to the play of the ordinary physical forces with which our present senses acquaint us. But even here the Darwinian Theory, even with the "expansions" recently attempted, is inadequate to meet the facts of the case. The underlying physiological variation in species—one to which all other laws are subordinate and secondary— is a sub-conscious intelligence pervading matter, ultimately traceable to a REFLECTION of the Divine and Dhyan-Chohanic wisdom . . . Hartman . . . regards evolution as intelligently guided by the UNCONSCIOUS (the Cosmic *Logos* of Occultism). But the latter acts only mediately through FOHAT, or Dhyan-Chohanic energy, and not quite in the direct manner which the great pessimist describes. (*S.D.* II, 648-9).

Of course, so long as science is imbued with an emotional repugnance to the idea of the presence in nature of Intelligence, subdivided and segregated into Intelligences of countless kinds and capacities, the above statements will appear to it as mere intellectual abominations. It will have to wait until its vision is cleared by further speculative hardships.

(To be Concluded)

A TRIPLE EVOLUTION

. . . there exists in Nature a triple evolutionary scheme, for the formation of the three *periodical Upadhis;* or rather three separate schemes of evolution, which in our system are inextricably interwoven and interblended at every point. These are the Monadic (or spiritual), the intellectual, and the physical evolutions. These three are the finite aspects or the reflections on the field of Cosmic Illusion of ATMA, the seventh, the ONE REALITY.—*S.D.* I, 181.

GREAT EXPERIMENTS

THEOSOPHISTS are familar with the theory of cycles within cycles as the course of evolution in all its three phases, spiritual, intellectual, physical. Especially did H. P. Blavatsky call attention to the hundred-year cycle inaugurated by the Masters of Wisdom in the last quarter of the fourteenth century, and repeated each hundred years thereafter. This makes of her own mission the sixth in the series. In the Orient this series began with the work of Tson-kha-pa in Tibet, and in the West with what may broadly be designated the period of the Renaissance which replaced the Scholasticism of the sterile, dreary night of the mediaeval centuries.

Omitting the intervening cycles with their immensely significant transmitted results, and coming directly to the cumulative fifth recurrence at the close of the eighteenth century, it was marked by the open collision of the opposed forces. Politically and socially there were two great events in the extreme West: the American Revolution with its pain-born offspring, the Republic of the United States, and Eli Whitney's invention of the cotton-gin. The one fortified the idea if not the ideal of democratic liberty. The other entrenched the age-old crime of human slavery. Whitney's invention gave birth to "King Cotton". Mr. Whitney never patented his invention but gave it to mankind for human benefit. Thus what could and should have been an immeasurable blessing was turned into a curse. In Europe the French Revolution was similarly betrayed from within, first into the excesses of mob-violence, and then into the dictatorship of Bonaparte. The forces of reaction, of vested interests, of atavism in both America and Europe, conscripted the energies and the products of semi-emancipation. The real ruler of mankind for the ensuing century was money and credit —ever-augmenting mountains of debt on the one side, their drainage creating an ever-deepening sea of "investments" on the other. In substitution of terms only, the mutually destructive relations of master and slave, of governor and governed, persisted under the hostile flags of capital and labor, of creditor and debtor.

By the last quarter of the nineteenth century, the "conquest of nature" was well-nigh complete; the exploitation of natural resources forced the exploitation of the aborigine, the semi-civilized, the effete tribes and peoples of the earth—by arms, by industry, by commerce, by the missionary zeal of pure materialism. At home,

in every Western nation, the more the exploitation of nature and the weaker populations proceeded, the greater became the disparity between the "great powers" and the puppet-states, the subject races; between the rich and poor. Money and power, the god of materialism, became the ideal and the idol enshrined in the hearts and minds of men. Over against all this came H. P. Blavatsky armed with but a pen. What war she waged Theosophists know, if they do not yet evaluate and appreciate. That she had retrospect, a vision single to the philosophy of all history, her writings bear conclusive testimony. That she was equally able to scan the sweep of cycles to us unborn, unreckoned, her prophetic utterances make unmistakable as one by one they have been and are being fulfilled before our unseeing eyes.

What she wrote in the Preface to the first volume of her earliest work, *Isis Unveiled,* published in 1877, remains of record as of truth: the listed "forces arrayed against her Mission" are the forces arrayed against every man who claims title to the name Theosophist, or who is Theosophist at heart by virtue of his love for and devotion to humanity and the amelioration and elevation of that immense enslaved mass of helplessness and ignorance for whose sake the Theosophical Movement exists in the world. To be a Disciple of H. P. B. and her Masters requires more than mere unity, study, and work by and among Theosophists—a discipline as yet still unachieved. It requires informed and trained devotion to the concrete embodiment of the Movement as expressed in its Three Objects. We are now in the midst of the third quarter of the centenary cycle. The mounting tide of the dark side of the cycle is everywhere in evidence, as in former centuries, its culmination yet to come. Within the Movement itself, the fact that its pure light still shines "as doth the evening star to those who tread their path in darkness"—that fact should remind all Theosophists that the evening star of today is the morning star of tomorrow; signs are not wanting that the discipline of effort will bring the discipleship which will observe "men, things and methods" through the Teacher's eye.

What has been and is going on in Russia, in Mexico, and in the United States, are blazons on the escutcheon of time which, read aright, are heraldic of the future because emblematic of the past. The vast reversal of political, social, and industrial poles in Russia should be of peculiar interest to Theosophists, first because that nation was H. P. B.'s natal land; second, because she once put on

record in print that her own Master is "half a Slavonian in his 'present incarnation' "—whatever may be implicit in her statement. By and large Russia is repeating the French Revolution—the struggle of Materialism to free itself "from the bonds forged by Karma": to overcome the violence and excesses of the "upper classes" by the same violence and excesses on the part of the erst-while victims of irresponsible oppression. "Of two evils, the lesser is always to be chosen"; hence, the Russian experiment is far more hopefully tolerable than the regime of the autocrats, for that was a settled policy, while the Union of Soviet Republics is proclaimed by its friends as well as its foes to be no more nor other than an experiment. Even so, during its short existence it has been greatly modified. Out of the hybrid coming generations, physically and intellectually the children of the old superstition and the prevalent materialism, one may well hope, even were "the wish the father to the thought", that by 1975 the Russia of that day may be a better birth-place than 1831, when "H.P.B." chose it for her then present incarnation.

The Soviet "Republic" has been regarded and treated as a Philistine by contemporary nations and historians. Internally she has been a Samson among the diverse elements of her racial constitution. Many, no doubt, would wish Russia as well as the Soviet experiment a Samson's end. Nevertheless, a fusion of minds, of ideals, of natures, quite as much as of tribes and of policies, is going on there. Who knows but out of this now harsh materialistic amalgamation, a new race in the "dark and bloody ground" between East and West, counterpart of the new race in America, will be born? Who knows but that, between the New Russia and the new America, a new internationalism will slowly come to world-birth by 1975? Are the odds against it any more than the odds faced in 1775 and in 1875?

KARMA OF NATIONS

. . . the law of cycles . . . is part of evolution. In the eye of that great Law no country is first or last, new or old, high or low, but each at the right time is appropriate for whatever the work is that must be performed. Each country is bound up with all the others and must assist them. —*W. Q. J.*

"THE KINGLY MYSTERY"

I

> The status of life in Nature is the standing problem of philosophy and of science. Indeed, it is the central meeting point of all the strains of systematic thought, humanistic, naturalistic, philosophic. The very meaning of life is in doubt. When we understand it, we shall also understand its status in the world. But its essence and its status are alike baffling.
>
> —Prof. Alfred North Whitehead.*

PULSING through the form of every sentient being, ever building and unbuilding, rising like the Phoenix from the ashes of yesterday's existence, Life, the Protean mystery, ever eludes the most persistent eye—recedes beyond the limits of physical perception—all the while from meadow, plain and wooded hill, even from out dull earth, It rises effervescent, burgeoning, to make a mockery of our learned denyings.

And why? Why should this ever present Reality, of which we cannot for a moment be unaware, still be so incomprehensible, the all engrossing problem of science, religion and philosophy alike? There must, somewhere, be a deep-rooted error, an all-pervading blindness to the nature of reality which, at bottom, is responsible for not only our ignorance of the nature of Life, but for all other misconceptions, themselves the ramification of that ignorance throughout the gamut of our perception on the manifold planes and states of consciousness which form our field of being.

The idea of a "personal God," like that of "dead matter," springs from a conceit of mind which says: That and that only is real which I can encompass within the limits of my present understanding—and all who go afield from this belief are heretics, or mystics, according to the dogma which is violated.

What is God; do you know?

Ah, yes, responds he who has learned the words. God is the supreme being.

What, then, is the Devil?

To be sure, the Devil is the opposite of God.

And so it goes. Turning to a more authoritative source, we query, What is Life? Responds the dictionary: "The state or fact of being alive; that condition in which animals and plants exist, as distinguished from inorganic substances and from dead organ-

*—In his published lectures, *Nature and Life*, University of Chicago Press.

isms." Thus the living is the opposite of the dead. But are we wiser?

It is said that those things which happen not by chance occur under the rule of law. We gather laws to write them down in books and call them "natural." Even the "laws of chance" have their recorders. And from the rule of law we separate the "accident," permit our deity the privilege of "miracle"; while science, floundering in materialistic darkness, makes sport of the Eternal plan by talking learnedly of evolution as the consolidation of "fortuitous" variations favorable to the growth of the species, under the "laws" of the survival of the fittest and natural selection.

What lies behind all this duality? Assuredly, it is the mark of *Manas* steeped in matter—the mortal mind which seeks to measure with the rule of earthly comprehension the things which are transcendent and supernal—to render unto Caesar the things which are of God.

If we premise our study of Life with the principle that It is not one of a pair of opposites, we must come to the conclusion that all opposites—for these there are—are contained in It. That which we have called "dead," or "inorganic," then becomes a *state* of Life.

> The physical and chemical constituents of all being found to be identical, chemical science may well say that there is no difference between the matter which composes the ox and that which forms man. But the Occult doctrine is far more explicit. It says:—Not only the chemical compounds are the same, but the same infinitesimal *invisible lives* compose the atoms of the bodies of the mountain and the daisy, of man and the ant, of the elephant, and of the tree which shelters him from the sun. Each particle—whether you call it organic or inorganic—*is a life*. (*S. D.* I, 261).
>
> The chief and most fatal mistake and fallacy made by Science, in the view of the Occultists, lies in the idea of the possibility of such a thing as inorganic, or *dead* matter, in nature. Is anything *dead* or *inorganic* capable of transformation or change? Occultism asks. And is there anything under the sun which remains immutable or changeless? (*S. D.* I, 507).

It is the incubus of Western materialism which has so blinded our eyes to the immanence of Life in every form of manifested nature. Determined to start from "scratch" after freedom from the dark centuries of religious bigotry at last was gained, Science began by denying virtually everything, and then admitted gradu-

ally as reality the irrestible impingements of objective physical experience, neatly classifying them as it went along. An increasing specialization set in, with the result that, as remarked by William Q. Judge, "our present scientific schools . . . indulge in an eternal seeking for so-called facts before general principles are admitted. One single branch of investigation with them has endless ramifications that no human being could compass in a life-time."

Prof. Whitehead, noted mathematician and author of books on science and philosophy, comes to a similar conclusion in his lectures on *Nature and Life,* when he says that—

> Every age manages to find modes of classification which seem fundamental starting points for the researches of the special sciences. Each succeeding age discovers that the primary classifications of its predecessors will not work. In this way a doubt is thrown upon all formulations of laws of Nature which assume these classifications as firm starting points.

His analysis of the present-day dilemma of science is useful to illustrate, from one point of view, the cause of our difficulties with the problem of life. He describes under the name of the "common-sense notion of the universe" the characterization of Nature that was taking form among "the more progressive thinkers of the European population" at about the year 1500 A. D.

> There are bits of matter, enduring self-identically in space which is otherwise empty. Each bit of matter occupies a definite limited region. Each such particle of matter has its own private qualifications—such as its shape, its motion, its mass, its color, its scent. Some of these qualifications change, others are persistent. The essential relationship between bits of matter is purely spatial. Space itself is eternally unchanging, always including in itself this capacity for the relationship of bits of matter. Geometry is the science which investigates this spatial capacity for imposing relationship upon matter. Locomotion of matter involves change in spatial relationship. It involves nothing more than that. Matter involves nothing more than spatiality, and the passive support of qualifications. It can be qualified, and it must be qualified. But qualification is a bare fact, which is just itself. This is the grand doctrine of Nature as a self-sufficient, meaningless complex of facts. It is the doctrine of the autonomy of physical science. It is the doctrine which in these lectures I am denying.

The development of natural science, observes the Professor, has placed this whole idea in the discard: "Nothing whatever remains of it, considered as expressing the primary features in terms of which the universe is to be interpreted." However, the infiltra-

tion into the race mind of this gigantic misconception remains as a spectre to haunt the enlightened educator. "It dominates the market place, the playgrounds, the law courts, and in fact the whole sociological intercourse of mankind." Science itself is not exempt. "Each science confines itself to a fragment of the evidence and weaves its theories in terms of notions suggested by that fragment." Yet—

> Every special science has to assume results from other sciences. For example, biology presupposes physics. It will usually be the case that these loans really belong to the state of science thirty or forty years earlier. The presuppositions of the physics of my boyhood are today powerful influences in the mentality of physiologists. Indeed, we do not need even to bring in the physiologists. The presuppositions of yesterday's physics remain in the mind of physicists, although their explicit doctrines taken in detail deny them.

Prof. Whitehead outlines in sequence the various advances of physical science which have led to present day conceptions. He indicates how, one by one, the old theories have been cast aside, while the *significant ideas* of the universe which were predicated upon those now discarded theories remain "to reduce modern physics to a sort of mystic chant over an unintelligible universe."

The gist of his complaint against the old physics may be summed up as the lack of Intelligence in the concept of the universe as built upon Newton's laws of motion. "Newton's methodology for physics was an overwhelming success. But the forces which he introduced left Nature still without meaning or value. In the essence of a material body—in its mass, motion, and shape—there was no reason for the law of gravitation."

> He thus illustrated a great philosophic truth, that a dead Nature can give no reasons. All ultimate reasons are in terms of aim at value. A dead Nature aims at nothing. It is the essence of life that it exists for its own sake, as the intrinsic reaping of value.

In a discussion of the development of modern thought Prof. Whitehead shows how the testimony of the senses has been proved to be delusive, notably by David Hume, the Scottish philosopher. "This conclusion that pure sense-perception does not provide the data for its own interpretation was the great discovery embodied in Hume's philosophy. This discovery is the reason why Hume's treatise will remain as the irrefutable basis for all subsequent philosophic thought." Yet, in spite of this fact, modern epistemology—that department of philosophy which evaluates the na-

ture, possibilities and validity of human knowledge—still lays "exclusive stress upon sense-perception for the provision of data respecting Nature."

> Thus for Newtonians, Nature yielded no reasons: it could yield no reasons. Combining Newton and Hume we obtain a barren concept, namely, a field of perception devoid of any reason for the concurrence of its factors. It is this situation that modern philosophy from Kant onward has in various ways sought to render intelligible. My own belief is that this situation is a *reductio ad absurdum,* and should not be accepted as the basis for philosophic speculation.

The progressive march of scientific inquiry, with its tireless accumulation of facts, facts, facts, has thus been its own undoing. The new physics, with its field of incessant activity, of forces which take the form of abtruse mathematical relations, has completely eliminated the "notion of empty space, the mere vehicle of spatial interconnections." Before this concept of the universe the old idea that "space was the substratum for the great all-pervading passive relationship of the natural world"—the relationship of "dead matter" and "blind force"—must go; the two simply will not mix. "Where some conciliation is attempted, it often assumes some sort of mysticism. But in general there is no conciliation."

> This mystery is the Procrustean bed of physical Science. If matter is, as now taught, passive, the simplest movement cannot be said to be an essential property of matter—if the latter is simply an inert mass. How, then, can such a complicated movement, compound and multiple, harmonious and equilibrated, lasting in the eternities for millions and millions of years, be attributed simply to its own inherent Force, unless the latter is an *intelligence?* (*S. D.* I, 502).

But, says Prof. Whitehead, this passivity is no longer taught.

> The new view is entirely different. The fundamental concepts are activity and process. Nature is divisible and thus extensive. But any division, including some activities and excluding others, also severs the patterns of process which extend beyond all boundaries. . . . The notion of self-sufficient isolation is not exemplified in modern physics. . . . Nature is a theater for the interrelation of activities . . . the new physics . . . has thus swept away space and matter, and has substituted the study of the internal relations within a complex of activity. This complex state is in one sense a unity. There is the whole universe of physical action extending to the remotest star cluster.

From a study of all these interrelations, the notion of *pattern* emerges: "Thus, beyond all questions of quantity, there lie ques-

tions of pattern, which are essential for the understanding of Nature. Apart from a pre-supposed pattern, quantity determines nothing. Indeed, quantity itself is nothing other than analogy of functions within analogous patterns."

> When we ask ourselves any question we will usually find that we are assuming certain types of entities involved, that we are assuming certain modes of togetherness of these entities, and that we are even assuming certain widely spread generalities of pattern. Our attention is concerned with details of pattern, and measurement, and proportionate magnitude. Thus, *the laws of Nature are merely all-pervading patterns of behavior,** of which the shift and discontinuance lie beyond our ken.

This seems an echo of Mr. Judge's *Ocean of Theosophy:* "the rule of law which is *inherent* in the whole." But Prof. Whitehead anticipates that these ideas of his will not meet with a whole-hearted approval from his learned contemporaries. For, as he remarks—

> Today the attitude among many leaders in natural science is a vehement denial of the considerations which have here been put forward. Their attitude seems to me to be a touching example of baseless faith. This judgment is strengthened when we reflect that their position of the autonomy of the natural sciences has its origin in a concept of the world of Nature, now discarded.

Responsibility for the root of the difficulty—the doctrines of mind and matter as separate and unrelated elements—is placed at the door of Descartes, who expressed this dualism with the utmost distinctness. The Professor interprets his view:

> The mental substances are external to the material substances. Neither type requires the other type for the completion of its essence. Their unexplained interrelations are unnecessary for their respective existences. . . .
>
> The effect of this sharp division between Nature and life has poisoned all subsequent philosophy. Even when the coördinate existence of the two types of actualities is abandoned, there is no proper fusion of the two in most modern schools of thought . . .
>
> The doctrine that I am maintaining is that neither physical Nature nor life can be understood unless we fuse them together as essential factors in the composition of "really real" things whose interconnections and individual characters constitute the universe.

The pattern of thought which this wise scientist displays is significantly in keeping with the ideas expressed some forty-seven

*—Italics ours.—Eds.

years ago by H. P. B., in the *Secret Doctrine*. Progress is slow, but it is also sure, and the deep insight into the problem of life revealed by Prof. Whitehead's lectures indicates that he is a true pioneer, laying the lines, perhaps, for the methodology of scientific inquiry in the next century. If the Hume-Newton interpretation of the universe, as he remarks, "omits our intuitive modes of understanding," this cannot be said of the approach of the author of *Nature and Life*. For, according to H. P. B.—

> . . . there is no such thing in Nature as *inorganic* substances or bodies. Stones, minerals, rocks, and even chemical "atoms" are simply organic units in profound lethargy. Their coma has an end and their inertia becomes activity. . . .
>
> But this . . . postulate will hardly be accepted by the modern men of Science; and, like Descartes, they will prefer keeping to the properties of external things, which, like extension, are incapable of explaining the phenomenon of motion, rather than accept the latter as an independent Force. They will never become anti-Cartesian in this generation; nor will they admit that "this property of inertia is not a purely geometrical property, that it points to the existence of something in external bodies which is not extension merely." This is Leibnitz's idea as analyzed by Mertz, who adds that he called this *something* Force, and maintained that external things were endowed with Force, and that in order to be the bearers of this force they must have a substance, for they are not lifeless and inert masses, but the centres and bearers of form, a purely esoteric claim, since *force* was with Leibnitz an *active* principle, the division between mind and matter disappearing by this conclusion. (*S. D.* I, 626-7).

(To be concluded)

The Essential Concept

If the student bears in mind that there is but One Universal Element, which is infinite, unborn, and undying, and that all the rest—as in the world of phenomena—are but so many various differentiated aspects and transformations . . . of that One, from Cosmical down to microcosmical effects, from super-human down to human and sub-human beings, the totality, in short, of objective existence — then the first and chief difficulty will disappear and Occult Cosmology may be mastered. —*S.D.* I, 75.

STUDIES IN KARMA

The Mystery of Action

"THE duty of another is full of danger." This admonition of the Bhagavad-Gita is a healthy one indeed as directed to the members of this nation, whose racial pastime is minding one another's business. But there is an equal and opposite error; the tendency of those by nature over-cautious or timid—yea, even cowardly—to misapply the words to the extent of an attempted segregation of integral Karmic lines. There are some, in short, who get into a frame of mind where all safety as well as all duty seems to lie in hastening away from any field where conflicting action appears.

There is nothing easy about delimiting the "duty of another" in a world where Karmic lines have been interlocked in race-wide—often planet-wide—manner for some millions of years past. In fact, and to put it in another way, there is no action anywhere which is not in some degree our own, hence no Karma anywhere which is not in some degree our own. The avoidance of choice is impossible. There are some who imagine that the choice can be between action and inaction, and that the safe choice, in which one can seldom go far astray, is for inaction in case of doubt. It is not so. The possession of power to alter a circumstance plus knowledge of that circumstance removes us forever from the possibility of avoidance of action. Why? For the simple reason that, having power to alter an action, and not using it, the full Karma of the action so permitted becomes ours.

In the ancient guide-works, this is expressed in sundry manners: "Inaction in a deed of mercy becomes a deadly sin;" "He who seeth action in inaction, and inaction in action, sees indeed." By no manner of means, then, can retreat from an action which falls in our path exempt us in any way from that Karma. Whether we act or not, it is incurred. But there is a world of difference between the Karma of action withheld as a mere matter of timidity or self-interest, and the action withheld in sincere uncertainty as to the best course; or action in a seeming deed of mercy refrained from because of a clear belief that the after-consequence of the seeming good deed may be bad. Such refraining in itself is action as full as any; it involves thought, the exercise of will, the exercise of choice, which are the elements of action. Time and time again, the wise appear to the ignorant and impetuous to be cold, indifferent to compassion;

where if the truth be known, below the calm and externally inactive exterior, a soul may be in greater throes of will-action in the mere act of determining not to act, than is ever experienced by the hotly impetuous.

Inaction is not to be decided upon through mere timidity, or inertia, or conservatism, or self-interest. If the choice is not to act, then let that choice be made as energically, as searchingly, as carefully thought out, as any action we ever do. And let us be eternally watchful, in our conscious inaction as in our conscious actions, of our chameleon and ever self-deceitful motives. It is so easy to call upon the lip-doctrine to support a choice which we persuade ourselves is in the true interest of family, of children, of associates, but which in reality is based upon sheer indolence or even sheer cowardice. The giant evils of the world grow to the stature which destroys civilizations because the active energy of the wicked nourishes itself upon the passivity of the "good." Thus through the *Tamas* quality the "good" commit the deadly sin of omission and are equally guilty with the wicked, who could not have flourished without them.

Well considered, this will explain many a seeming Karmic anomaly. Why, for instance, in the great war, did millions of normally law-abiding citizens, who had led ordinarily honest and humane lives, meet varied hideous fates? Because in some recent past incarnation they had all been monsters of iniquity? No; the Karmic ways are not simple, and seldom does character change that rapidly. The fact was that they had, in their inertia, participated as fully in the Great Sin as did the active war-makers who victimized them; and not, perhaps, for the first time in like case. Just so, every good-natured passive citizen of the United States, who in his heart abhors war, yet watches unprotestingly the maleficent plots of those who would immerse the country in war-venom under the guise of a forced militarization, is unwittingly buying a full share in the bloody dividends of suffering which "they" are accumulating.

Closely linked to the Karma of the *Tamas* quality is this intricate question of motive. The Theosophical phrase, "motive is everything," is all too often among us made the catch-all of our deficiencies and inadequacies. True, right motive is *essential;* but it is not everything in the absolute sense. Far from it. The history of the world shows fully as much damage done by warm but ignorant or reckless altruism as by cold and calculating evil. The eccleciastic religions, to which a Mahatma ascribed "two-thirds of the evils that afflict humanity," feed exclusively upon "good motive." It is true that

the conscious evil-worker damns himself; but the unwise worker for good helps others damn *themselves,* and his soul thereupon requires of him as the price of his own salvation, infinite suffering.

Most of these "good motives" of ours are insufficient: thus, from the standpoint of Karma, not really good at all. It is not a good motive if it lends itself to self-excuses for not fitting ourselves to the very best of our ability to act wisely, which in Theosophy means to be to the best possible degree able to "help and teach others." Mistakes in philosophy, an antagonizing or injudicious presentation, a depreciating show of ignorance and lack of culture in expression; all these, however "good" the motive, are bad for the progress of the work, and hence conducive to future darkness.

Many struggle painfully against conscious deficiencies, consoled by the thought that neither the Law nor the Masters require more than their best. But sometimes it is a long cast backward to where the deficiency of that "best" began. The ignorance and limitations which make our efforts go astray, were not placed upon us by an outside force. They exist because of neglected opportunities of the past; and wherever opportunity and the will to serve far exceed the capacity to make full use of that opportunity, we may be sure that some such Karma is active. This personality may feel the limitation to be not "its fault." But it *is* its fault insofar as it partakes of the complex of which the personalities of all the lives are woven; and it must suffer proportionately. To fret over this is both useless and disastrous; but it should ever be held before the mind as a reminder not to miss any more opportunities and so make the case worse—opportunities which throng upon us every hour of the day would we but open our eyes to see them.

THE REAL OBJECTIVE

Just as the ancients taught, so does Theosophy; that the course of evolution is the drama of the soul and that nature exists for no other purpose than the soul's experience.—*W. Q. J.*

YOUTH-COMPANIONS' FORUM

THE ancient nations of Mesopotamia and Egypt are generally regarded by Science as the first civilized peoples of the world, yet little is known of the actual origins of these races. What is the teaching of Theosophy in this respect?

Science and religion represent a pair of opposites in this, as in other respects. The one tries to trace the genealogy of things as they now are, working backward from the known to the unknown. Like an individual trying to trace his ancestry, the ethnologist is soon lost in the multiplied obscurities of the past. Where is the European who can give the story of his family line for even a thousand years? What folly, then, to try to read from artifacts of any kind, race-ancestries which date back for unknown decimilleniums! Yet Science is right, like the explorer of his family-tree—as far as it goes, which is but a scant few thousand years.

Religion—our religion—starting from the opposite pole, tries to trace the lines of descent of existing races from the children of some primal pair. In this, as in the scientific speculations, there must be something of truth, much of error, one drawing too large conclusions from insufficient facts, the other, reasoning from mistaken premises. Thus the theories of science and the theologies of religion are at odds, not to be reconciled.

Theosophy, the common mediator, gives an explanation which is in accord with the facts of science if not its speculations, and equally in accord with the story in *Genesis* when that story is read scientifically, *i. e.,* symbolically. Relics of ancient human manufacture are but symbols which the scientist essays to interpret. Ancient scriptures are equally but symbols which the theologian interprets in his own way. Scriptures and artifacts both relate to human origins, descent, and progress or retrogression. Both interpretations cannot be true, and when painstakingly compared, serve to correct in some degree each the other.

Theosophy studies all things in the light of analogy and correspondence, and sees that past and present are in unbroken sequence. It points out that today not only do civilization and savagery exist side by side on the same earth, but in the same city or country, hence thus it must ever have been. Further, that in every country there is a mixture of racial strains, just as in every family, and this could only have arisen because of travel, migrations, mutual necessities and benefits. Then, as now, in the "struggle for existence"

the strong prevailed over the weak. Hybridization in every direction was an inevitable sequence. Both science and religion might profit by Bishop Berkeley's verse of two hundred years ago. It expresses the truth of Anthropogenesis as taught in *The Secret Doctrine*. He wrote:

> "Westward the course of empire takes its way;
> The four first acts already past,
> A fifth shall close the drama with the day:
> Time's noblest offspring is the last."

The study of languages, of scriptures, of relics of human workmanship, of geology, of surviving race-habits, of blood mixtures, of flora and fauna—all show Central Asia as the focal point from which divergences began; all show a west-bound trend. Overland from India to the vast valleys of the Tigris and the Euphrates, by sea and land from India to Egypt. A large part of the second volume of *The Secret Doctrine* is laden with the story of the successive Rounds, Races, civilizations, tribes and peoples who have covered the earth during the long past. Who were those men of old? *Ourselves,* now seeking in every way to "recover the knowledge which was ours in former births."

(a) Where did the peoples that have populated Europe come from?

(b) Do the remains of low races found there, such as the "Neanderthal Man", help to solve this problem?

Let us trace the wanderings of humanity after the great flood which marked the end of Atlantean civilization. On the continent of Atlantis there flourished the fourth race until its downfall into rank selfishness. The deluge is said to have destroyed most of the population. The remaining peoples: red, black, brown, yellow and white, emigrated to the adjacent lands: the Americas, what is now Europe and Africa, and the depths of Asia, where on its high central plateau was born the Fifth great race, started by a few of the wisest Atlanteans.

Ages passed while the Fifth race was growing into its first glorious heights; thousands of years later and throughout Europe the descending sub-races of Atlantean stock were languishing into savagery. These relics of civilization, now exhumed by modern scientists today, are what they are pleased to call "primitive man", the originators of humankind. Among them we find the much advertised "Neanderthal man," a far lower and more decadent type than the Cro-Magnon man of Southern France. The latter was in lin-

eal descent from the emigrants of Atlantis, who were giants in stature. Modern scientists find a similar type among the Guanches of the Canary Isles, the isolated Basques and the Cro-Magnon "cave man". In this similarity the Theosophist sees the common Atlantean origin.

Admixture of the Fourth and Fifth races resulted in the population of Europe. The ancient civilizations of Egypt, Greece, Phoenicia, as well as the Northern stocks, all were a result of the union of the latest Atlantean sub-race and an early Aryan branch of civilization. Afterward, as we known, successive waves of Aryan people entered upon and settled the freshly emerged continent and covered it with the forbears of today's Europeans.

In all parts of the world gigantic stone monuments of great age have been discovered; and there are numerous rock-cut caves and tunnels said by H. P. Blavatsky to be found in many places. Pyramids, too, are a universal form of ancient architecture. What do these old structures and remains signify?

The "nature-fakers" with their "bed-time stories for children" and their wild-animal tales for grown-ups, all attribute to the animals mental and psychic characteristics and idiosyncrasies which belong only to men. This fundamentally false psychology "sticks out" everywhere among those who study and speculate the mute remains of races as far removed psychically and mentally from our own as we are from the animals. Thus we attribute to the "ancients" our own motives, methods of reasoning, dominant ideas, channels of energy. Prof. Fisk's "Animism" as the source of the "God-idea" is a sample of this manner of dealing with the origin of religions. "B.C., 4004" as the date of the "creation" of the earth, borrowed by Bishop Ussher from the Jewish Talmudists, still adorns the very first page of the Christian Bible. Man as a "sport" from some Simian ancestor is still in one guise and another the prevailing scientific and popular conception of anthropogenesis, as the "rib" of Adam is held by theological "Fundamentalists" to account for the separation of sexes. And so on, endlessly.

Bentley has shown that the ancient Aryans had a knowledge of astronomy as accurate as our own. Le Plongeon and others have shown the same thing with the Mayans, whose calendar is more scientific and more accurate than ours. Berosus transmitted Babylonian and Chaldean accounts of records hundreds of thousands of years old, and which have never been upset by any modern studies. Plato and others have handed down something of the

knowledge of ancient Egypt. How was this knowledge gained, how these works, many of which our modern engineering could not duplicate, constructed—and all by men who lacked our facilities? What other answer than that they had knowledge and facilities which we are still ignorant of?

The explanations and speculations of modern investigators are as puerile and impossible as the "bed-time stories" mentioned. Piazzi Smythe, Astronomer-Royal of Scotland, published a huge book after many years of investigation, in which he "proved" that the Great Pyramid was built to give divine sanction in advance to the "British inch" *versus* the metric system of weights and measures; that it recorded "God's" injunction of the Puritan Sabbath *versus* the "Continental Sunday" devoted to pleasure.

The Secret Doctrine shows these mighty monuments from an unknown antiquity were built in those days when "there were giants in the earth"; when there were giants of wisdom and intellect, who recorded in imperishable symbolic stone the history of the human race, the rise and fall of civilizations, the past and future of human evolution, the relation of our earth to the rest of the stellar family —above all the story of "Magic—Black and White".

INDWELLING INTELLIGENCE

Occultism does not deny the certainty of the mechanical origin of the Universe; it only claims the absolute necessity of mechanicians of some sort behind those Elements (or *within*) . . . To become complete and comprehensible, a cosmogonical theory has to start with a primordial Substance diffused throughout boundless Space, *of an intellectual and divine nature. S.D.* I, 594.

DREAMS AND THE DREAMER

I

DREAMS are, by the sophisticated, regarded as simply illusions and, when taken seriously, as delusions. This dictum of our wiseacres need not be accepted as seriously as our professors take themselves. For all their learning and show of wisdom, the greatest of our psychologists, behaviorists, psychiatrists, and other empiricists, dream dreams the same as any common man, have no more control over their own minds while awake than any other mortal, and are very frequently "day-dreaming" in their writings.

How little all such are to be trusted as authorities or instructors is simply and easily shown. Not only are they unable to control either their waking or their dreaming operations, but they all treat of the subject from the assumption that the mind is asleep while dreaming goes on, and that the dreamer is unconscious during sleep! Is such a confusion of fundamental factors knowledge? Or is this confusion itself illusion, delusion—or both?

Scarcely a person lives who has not experienced certain dreams which make it impossible rationally to conclude other than that current ostensibly scientific as well as popular opinion are fallacious when not positively false. There are, for example, retrospective dreams in which memories we have in vain tried to recover while awake, come to life. There are prospective dreams in which events, persons, landscapes, and so on, are encountered with a minuteness of detail that, when the thing seen in dream is encountered in the waking state, the identity of the two is unmistakable. There are mathematical, abstract and personal problems, which men have vainly sought to solve while awake, so that in time they "gave it up"—to have the solution presented to them in a dream. There are dreams of such importance to the recipient or to others in whom he is interested, that he impresses himself to remember them with particularity when he is once more awake. And there are dreams within dreams; recurrent dreams; dreams in which the dreamer becomes aware that he *is* dreaming; dreams which are allegorically portentous, both as concerns one's self and others; dreams in which both the reason and the will are active, so that the dreamer travels in some form of mind-vehicle to persons and places at far remove, communes, observes, and after return to waking consciousness *verifies* the vision by ordinary means of inter-

course and travel. And so one might go on with a recital to which the whole history of mankind bears witness.

Besides these, there are special forms of dream peculiar to certain persons and conditions—dreams more rare, more difficult to inquire into for various reasons, but to which there is an abundance of testimony from the very greatest and noblest of men. In the face of all this, which any school-boy can verify, what an illusion, what a delusion, to dismiss lightly this vast subject, as so many do!

Do we reflect at all upon the astounding fact that dreams may be consciously invoked? That there have been at all times in the historical as well as traditional epoch, psychologists of sorts, who could go to sleep at will, that is, enter into one or another dream-state, there find that of which the seeker was in search, and return thence laden with the spoils of his excursion, exactly as men make similar essays while awake? Do we realize that, shorn of the ability to dream, there could be no progress for the human race?

Our greatest Scriptures, no matter what our religious ensigns, have all been the result of dreams and the dreamer. Not a classic of all literature, not an "inspiration", not an "invention", but has been the product of dreams and dreamers. You question this? Then reflect that none of these has been the result of either memory or reason, seldom also, alas, of the will. Yet memory, reason, and will in the form of desire, are the three principal factors or elements in waking consciousness. In the average man these three faculties are asleep when he dreams. *Other* powers, released from tension or suppression by the cessation of normal waking existence, wake up concurrently with the "sinking into abeyance of the waking senses and faculties". It is the same Perceiver, the same enjoyer or sufferer, but he is literally "in another world". What are those "other powers" which come awake as we we "go *in*to sleep"?

The waking "organs of sense" are, as we know, closed to exercise and impression, but sense-perception goes on just the same, only far, far more vividly than in waking-state. So vividly that ordinarily we are absorbed in what we see, hear, taste, smell, touch—so absorbed that it does not occur to us to question, compare, contrast, either the state itself into which we have entered or the experience we are enjoying or suffering, with other like and unlike experiences whether in dream—or waking-state. What is the true nature of sense activity in dreams, as compared with the senses used in waking existence? Are they the same or another set altogether? Certain it is, at all events, that their influence on

us is far more powerful, for, as just shown, they make us *forget* (*a*) that we have left waking state; (*b*) that we are now in dream-state; (*c*) all consciousness that there is anything in the whole Universe save what we are perceiving; (*d*) all consciousness of *self* "as distinct from any and all experiences". Are not these tremendous changes worth attention, scrutiny, study, with all our waking faculties? For who knows what instant he may fall dreaming while he imagines he is "awake"? Certain it is, that, if this possibility exists, we need to take thought beforehand, because, once engulfed, we are *beyond* the reach of reason, of will, of conscience—of any and all the employ of faculties and powers which in their sum-total we call sanity. The insane, the delirious, the intoxicated, the "addict", the many exhibits of sub-normal and sub-conscious "complexes" with which we deal—what are all these but unrecognized and misunderstood manifestations of dreams and the dreamer?

Just as the "senses" are one thing while awake and quite something else while we are in dream-state, so with our mind itself. Do we have another mind altogether while dreaming? Who can make intelligent answer, either as to the mind or the senses in the two states? One thing is sure, the limitations which make an iron circle round both mind and senses in waking state lose their efficacy the moment we enter dream-state. Equally true is it, that there is a "circle pass-not" in dream-state itself, but "of another nature" from the horizon which hems in the waking existence. That the two states are related is a certainty, or the phenomena of the one would be totally unknown in the other, which is not the case.

A Hint to Theosophical Speakers

You should study simple forms of mantramic quality, for the purpose of thus reaching the hidden mind of all the people who need spiritual help. You will find now and then some expression that has resounded in the brain, at last producing such a result that he who heard it turns his mind to spiritual things. —*W. Q. J.*

FATE AND FREE-WILL

IN the final analysis the movements of history shape themselves into an ever recurring drama centering about two sets of opposing ideas. The drama has either a happy or a tragic ending depending upon which of the ideas has been triumphant from time to time. One group of ideas declares that the Ultimate Reality, the Ultimate Law and the Ultimate Power lie ever within LIFE Itself, and are inseparable from both Nature and Man; the other set of ideas challenges these propositions in one way or another.

Champions of the ideas that Reality and Power are within base their conviction on direct inner perception that such are the Great Truths of Life. Their opponents *argue* that the experiences of mundane existence belie such a conclusion, but support strongly the contrary view that man is subject to an inexorable fate over which he has little, if any, control. So long as the battle is waged only on the plane of the intellect, no great harm ensues, and no particular good either. Men have, and do, intellectually maintain differing positions on the essential problems of life, and yet their conduct may proceed from a common basis of tolerance and humanity. It is only when the personal reactions of men towards life are translated into practical philosophies of *conduct* that the battle of opposing ideas may assume tragic consequences. Sooner or later ideas must result in a course of action, as it is an ancient truism that as a man thinketh in his heart so is he.

In order to obtain clear light on the significance of our various experiences, no matter how painful, it is necessary to stand aside from and view them as a detached spectator. The vast majority of men find such detachment well-nigh impossible; hence, their philosophies are more or less colored with their purely personal reactions to their experiences.

The limitations and repressions to which our life in matter is subject, and which often so galling to the free aspirations of the human spirit, are like the stone of Sisyphus, ever rolling back and bound in time to smash to atoms our most painstaking labors. When this has become a fixed attitude towards life, then is man ripe for the adoption of some philosophy of fatalism, some theory of determinism, some creed of predestination. Free-will is doubted and its apparent operation is looked upon as a tantalizing mirage, a will-o-the-wisp.

The adoption of a philosophy based on a fatalistic outlook on

life, being the result of despair, cannot last. The higher intuition rejects it, even though the purely intellectual portion of the mind is able to marshal what appear like imposing arguments in its favor. It is this vacillating attitude on the part of the great majority of mankind which has been seized upon and exploited by the sacerdotal classes the world over. They have provided an easy and lazy way out of this dilemma of the doubtful mind. Free-will exists, asserts priestcraft; but it is *conditioned* by the decrees of an Almighty Being. This at once shifts the center of responsibility outside of man; and once so shifted, the *controlling will* is that of the Exploiter, be he religious or political. Sacerdotalism is the prolific parent of all other systems of exploitation; their inspiration and support. All of these systems of exploitation have settled into highly organized and tyrannical powers, and opposition to them constitutes those unending struggles of men to regain their lost freedom. The Will which the masses surrendered as the easiest way out of their dilemma, their masters have declared to belong to them by divine right. The latter have ruthlessly put down every effort to dislodge them from their entrenched positions. It is easy to surrender one's liberty and to place it in the hands of a flattering custodian; but its re-capture is ever over a field marked with the scars of relentless battle.

Writing of the question of free-will in her article on "Psychic and Noetic Action," Madame Blavatsky states: "As all know, the great majority of our learned 'Didymi' reject the idea of free-will. Now this question is a problem which has occupied the minds of thinkers for ages; every school of thought having taken it up in turn and left it as far from solution as ever. And yet, placed as it is in the foremost ranks of philosophical quandaries, the modern 'psycho-physiologists' claim in the coolest and most bumptious way to have cut the Gordian knot for ever. For them the feeling of personal free agency is an error, an illusion, 'the collective hallucination of mankind' ".

Without entering into the discussion of the views of that crass intellectualism which denies free-will point-blank—a discussion which is contained in the article referred to—let us inquire, rather, why no school of thought, outside of Theosophy, was able to solve the problem of, "free-will or fate". The initial error of these schools lay in the very way the question was posited. For them fate and free-will were an irreconcilable pair of opposites, two mutually exclusive ideas. These thinkers took it for granted that

unless *all* action can be accounted for on the basis of free-will, then fate is the ruling factor in life; conversely, unless it can be definitely shown that fate determines all of our actions and choices, then free-will must be the dominant and only power.

The actual facts of experience were found not to square with these theoretical expositions of the problem. Those who took the free-will side of the debate found themselves confronted with facts which could signify nought but the operation of unavoidable fate; while those who defended the opposite side—that of fate—were likewise confronted with facts which showed the indubitable exercise of free-will. As by far the major portion of life's experiences seemed to indicate that man was subject to an iron destiny against which he was helpless, the listeners to and judges of this perennial debate—mankind—decided that those who upheld the side of fate as against free-will had the better of the argument. This accounts for the existence and the popularity of so many deterministic philosophies on life. In religion we find the doctrine of predestination, which teaches that from the *very beginning* God ordained some as heirs to salvation, and doomed others, equally innocent (since there is no free-will) to eternal damnation. In the field of sociology, we meet the Marxian interpretation of the course of history as due solely to economic factors, to which men submit in abject helplessness. In the field of penology, bad environment and bad heredity are generally accepted as the explanation of crime, although, inconsistently enough, the punishments meted out by the law are on the basis of individual responsibility. In the field of medicine, man is regarded as an inevitable victim of germs and it is only a question of time when one germ or another is bound to get him. Orthodox healing has persuaded the public, for example, that almost everybody is subject to smallpox, with the result that vaccination is universal and compulsory. Inoculations of foreign and generally animal substances is the plank of salvation offered by the medical profession against the onslaught of germs. In fact, the entire progress of medicine today, and its chief objective, consists in devising serums for inoculation into the bloodstream to prevent and cure existing diseases, as well as the new crop which has made its appearance in spite of these medical practices, and, probably, because of them. This is another instance of seeking an escape from fate by an appeal to an outside agency. And so we might go on citing examples from every department of life, to show that the predominant note is fatalism, with reliance upon the miracle idea as the only way out.

Theosophy holds that fate and free-will are not mutually exclusive ideas; that the assertion of one is not necessarily a denial that there is any validity in the other; but that, like all pairs of opposites, they are aspects of an underlying synthesizing Principle—LAW. There is no free-will outside of Law, nor is there any fate except as the result of Law. The Law here meant is the Basic Law of the Universe—Eternal Harmony. The prerogative of Man, the Chooser, and that which constitutes his free-will, is either to willingly abide by the Law of Harmony or to oppose his *personal will* to it. If he choose the latter course, he engenders for himself a future fate, which will pursue him as long as he continues in his perverse course of action. The condition of enslavement which accompanies one's self-created fate is due to the bonds forged with those beings, whether in the Human kingdom or those below the human, whom we have disturbed and injured as the result of our wilful disregard of the Law of Harmony. They are magnetically bound to us and the only way we can obtain our release is to repair the inflicted injury by re-establishing the broken harmony. The attainment of freedom consists in the breaking of the numberless Lilliputian bonds, which taken together are enough to prevent our rising. As stated in the *Secret Doctrine*:

> Those who believe in *Karma* have to believe in destiny, which, from birth to death, every man is weaving, thread by thread, around himself, as a spider does his cobweb, and this *destiny* is guided either by the heavenly voice of the invisible *prototype* outside of us, or by our more intimate *astral* or inner man, who is but too often the evil genius of the embodied entity called man. Both these lead on the outward man, but one of them must prevail; and from the very beginning of the invisible affray the stern and implacable *law of compensation* steps in and takes its course, faithfully following the fluctuations. When the last strand is woven, and man is seemingly enwrapped in the net-work of his own doing, then he finds himself completely under the empire of his *self-made* destiny.

We must distinguish between free-will, *the power,* and freedom —the effect of the exercise of that power in accordance with the basic Law of Harmony. The power to choose, free-will, is Man's all the time. Even when bound down by a seemingly implacable fate, a man can still exercise his power to choose and initiate a cause which will deliver him from his apparently hopeless condition. Complete deliverance is not possible at once, as the old debts must still be settled, but the first step is taken and the power of the

new resolve itself imparts the necessary strength to see it through. The reverse is also true; and one who has already won for himself a large measure of freedom from oppressive karmic restraints, if tempted to misuse his position and power, may set up a cause which will hurl him down from his high estate. This danger exists as long as the nature is not purified from every element of dross. The *Voice of the Silence* contains the following admonition to the aspirant who has almost reached the goal:

> Thou hast removed pollution from thine heart and bled it from impure desire. But, O thou glorious combatant, thy task is not yet done. Build high, Lanoo, the wall that shall hedge in the Holy Isle, the dam that will protect thy mind from pride and satisfaction at thoughts of the great feat achieved.
>
> A sense of pride would mar the work. Aye, build it strong, lest the fierce rush of battling waves, that mount and beat its shore from out the great World Maya's Ocean, swallow up the pilgrim and the isle—yea, even when the victory's achieved.

Outwardly there may not be a striking contrast in the appearance of him, who, occupying a position of power and eminence, sets up a cause which starts him on a downward course; and of another who has made a choice which has begun to lift him from the depths of despair. Were we able to see behind appearances, we would find them moving in different currents altogether. One has allied himself with the upward current of evolution, at the farthest end of which stand the Masters of Light; the other has subjected himself to the disintegrating forces of life. To become karmaless, in the sense of liberation from all purely personal reactions, we must attune our Will with the WILL of Great Nature, which is eternally active in establishing the same harmony on earth as reigns on the highest plane.

ON THE LOOKOUT

Aims of the Scouting Movement

The Boy Scouts have had their grand jubilee. Then, the "Girl Scouts Greet Their World Chiefs. Lord and Lady Baden-Powell Welcomed by 1,500 Campers at Westchester Centre (N.Y.). Urge Defense of Peace. Call on Growing Generation to Combat Wide Menace of 'Supernationalism'",—were headlines in a column of the New York *Times,* July 14, 1935, while a Staff Correspondent reported:

> Both Lord and Lady Baden-Powell expressed the belief that the Scouting movement was the only force that would save the world in the future from the effects of the spirit of "supernationalism" so prevalent in many countries.
>
> "The older generation of the world has too many barriers to a common interest in mutual friendship and peace," Lady Baden-Powell told Girl Scout leaders at a luncheon in Camp Edith Macy. "By working with the younger generation we want to break down barriers of race, religion, class and politics that make for war."
>
> Lord Baden-Powell was optimistic about the state of world affairs, but also was positive that only the Scout movement throughout the world would preserve peace in the future. The 78-year-old founder of the Boy Scouts is just completing a tour around the world. . . .
>
> Asked if he had noticed any danger of war during his travels, the world Scout Chief replied: "I think there is a strong possibility for peace."
>
> He conceded, however, that "treaties don't seem to work." "When politicians find they do not work, they chuck them," he added. "We have to get the will of the people in international friendliness to break down supernationalism."

First Object of the Theosophical Movement

This is an admission that treaties, politics or any tinkering with conditions alone cannot insure peace; that much lies in the hands of the younger generation so far as the future is concerned; that the "barriers" of separateness that breed war should somehow be broken down, and that there is need "to get the will of the people in international friendliness." That is all very fine, but can it be done without any true understanding of what these barriers really

are and the cause of them? Above all, what is the uniting bond in which all differences or barriers, antipathies and what not may be resolved into a common understanding, a common work and a common good will? That bond is the *original* First Object of the Theosophical Movement—the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color. Nowhere but in Theosophy is the real and true explanation of things and the problems of life to be found, as well also as the Movement itself in which "is placed in trust the welfare of the coming century." The Scouting Movement is not "the only force," nor the real force itself that would save the world; but it may help, and insofar as it does, would be a part of or an aid to the one Theosophical Movement that has existed to do that very thing all down the ages. And wherever it has been accomplished in any degree soever, the results can be traced back to that source.

A Homely Tribute

A small volume, *From the Upanishads,* perhaps one of the best translations of Charles Johnston, for some time out of print, contained a very effusive dedication "To G. E. Russell." Although the works of George Russell were in many cases visionary in the extreme, and far from the original true Theosophy, as for instance in the case of "The Avatars" and others, yet a recent tribute paid to him is even more a homely tribute to Theosophy. It shows a favorable attitude of the public press to what it conceives as something of a recognition and approach. Says an editorial on "AE" (New York *Times,* July 19, 1935) in part:

> George Russell was so multiplex a personality, he worked with such eagerness, energy, compelling serene intelligence and genialty in so many fields, that he seems almost incredible. . . . The painter, the journalist, the co-worker with Sir Horace Plunkett for the cooperative commonwealth, have a title to our remembrance, but how do we account for his literature? A young fellow in a Dublin draper's shop, with only scanty school education, goes into the hills about the city. There he learned strange things. At nights he steeps himself in the wisdom of the ancient sages. He has visions that are realities to him. He broods upon gods and heroes, the strange and passionate figures of the Celtic foretime.
>
> The characteristics of his thought and expression, however, developed by maturity, are in his first works. In the preface

of "Homeward Songs," which revealed him as an authentic poet forty years ago, he wrote:

"I know I am a spirit, and that I went forth in old time from the Self-ancestral to labors yet unaccomplished; but, filled ever and again with homesickness, I made these homeward songs by the way."

Though these early lyrics appeared in a theosophical magazine, he thoroughly despised the cant and humbug and abracadabra that so long poisoned the word "theosophy." Man is one with the self-ancestral, the divine. Earth is the Mighty Mother. We spring from and go back to her bosom. An element sometimes of paganism, sometimes of pantheism, runs through his religion. . . .

He sought truth rather than beauty, yet his work is full of beauty. . . .

George Russell was one of the most sincere and disinterested of men. Amid many wranglings and much abuse he kept his temper. His rebuke of Rudyard Kipling is the only piece of bitterness of his that we recall. A tolerant Irish patriot in his own way and according to his own vision, it was his wish for Ireland that it should not

"be a petty peasant republic, nor a miniature duplicate in life and aims of great material empires, but that its children out of their faith, which has never failed, may realize this immemorial truth of man's inmost divinity, and in expressing it may ray their light."

Those of us who have followed George Russell from the appearance of "Homeward Songs" follow him still with regret and affection. In "The Story of a Star" to the question "To what end is this life poured forth and withdrawn?" this answer is given:

"The end is creation, and creation is joy. The One awakes out of quiescence as we come forth, and knows itself in us; as we return, we enter it in gladness, knowing ourselves."

In Theosophy

How do we account for his literature? Those who are acquainted with the teachings of Theosophy will not have much difficulty in discerning the source of whatever inspiration was that of George Russell. It was Theosophy, his inner Self, and imaginative faculty. How many have derived glimpses of light from "the wisdom of the ancient Sages," and more or less faithfully transmitted some of

it, often as their own! Those Ancients, whether depicted as gods and heroes, or philosophers and sages, must indeed have been imbued with wisdom and compassion, reflected in men often as no more than intellect and passion. But they were not, nor ever could be classified in any restrictive or limited sense, being universal in wisdom and in nature.

The Soul's pilgrimage is a theme of teaching in Theosophy, and if anything therein is particularly stressed and emphasized, it is the divine origin of man, the science of the Self, Atma Vidya. It is the lower nature only, mortal and perishable, that is of the Earth; while that which is the *real* man, eternal and divine, is variously symbolized as of the nature of light, the Sun, and celestial. "Paganism" is generally but a word used to cloak primeval or ancient *knowledge* transmitted in one way or another not classified as "civilized." But the Wisdom-Religion is ever one and cannot be hidden. In it is to be found the key to the "immemorial truth of man's inmost divinity," the creative powers in man, and above all, the knowledge of the Self.

Mystery of Fluorescent Minerals

Concerning "An exhibit of fluorescent minerals that attempts to give a bee's eye view of the world of color will be placed on view in the astronomical hall of the American Museum of Natural History," the New York *Times,* September 25, 1935, observes:

> Light and colors below a wave length of 4,000 are usually invisible to the eyes of man but may appear as gorgeous spectacles to insects. . . .
>
> The display includes carefully chosen fluorescent minerals from all parts of the world. These specimens have the power of absorbing ultra-violet rays and by so doing afford an opportunity to see them as they appear to the gaze of a bee or butterfly. . . .
>
> Under natural light, the minerals appear dull and almost colorless. However, when the invisible ultra-violet rays are turned on, the fluorescent minerals absorb the rays and by some mysterious process step up the rays to the wave length of visible light. The minerals then shine with new life, giving forth brilliant hues of rich green, deep blue, orange and other colors.

The scientists frankly admit the process is a mystery; but the Theosophist sees in that shining "with new life" not simply a phenomenon, but an example of a demonstration of the Monad or

the One Life manifesting in that form of Prakriti or Nature called the Mineral Kingdom.

The Moon's Surface Is Translucent

Photographs of the moon taken through powerful telescopes and reflected on large glass globes have brought the dead planet to an apparent distance of from two or three hundred miles from our eyes, according to Dr. F. E. Wright, of the Carnegie Institution at Washington, D. C. From a study of the action of light striking the moon, Dr. Wright has concluded that the craggy lunar surface is composed of light-colored, translucent rocks into which the rays penetrate and are reflected, but are relatively little polarized. He regards these rocks as being hot, and serving as insulators to the cold inner strata where a temperature of zero Centigrade is believed to exist. Investigation by the Carnegie scientists disclosed that "when the earth's shadow passed over the face of the near-by planet the lunar temperature dropped within an hour from 120 degrees Centigrade to minus 100 Centigrade."

Theosophical Statements

Remembering that of the moon H.P.B. said " . . . she is a *dead,* yet a *living body.* The particles of her decaying corpse are full of active and destructive life, although the body which they had formed is soulless and lifeless"—it is curious to note that Dr. Wright's belief that the moon is a cold, dead body, capable only of reflecting light, conflicts sharply with Pickering's theory that it is still alive and some of its craters are active.

According to the *Ocean of Theosophy,* "Universal fires come on from electrical and magnetic changes in the atmosphere by which the moisture is withdrawn from the air and the latter turned into a fiery mass; and, secondly, by the sudden expansion of the solar magnetic centre into seven such centres, thus burning the globe."

That the moon is less dense, physically, than the matter of the earth, and that her surface is translucent, is not to be wondered at, for, as a planetary *Kama Rupa,* she is gradually disintegrating while caught in the magnetic current of her child, and will, "before the latter reaches her seventh Round . . . have dissolved into thin air, as the 'Moons' of the other planets have, or have not, as the case may be since there are planets which have *several* moons—a mystery again which no OEdipus of astronomy has solved" (*S.D.* I, 155-6).

"SCIENTIFIC INTUITION"

Experiments carried on by Dr. J. W. Cook, British chemist, have led to the production in the laboratory of a substance which, when applied to mice, brings on cancer. This substance is derived by treatment of a bile acid of the human body, belonging to the "sterol" group. The work is described by Dr. Francis Carter Wood, director of the Cancer Research Institute, Columbia University, and editor-in-chief of the *American Journal of Cancer,* as "an outstanding example of scientific intuition." His account relates that they "started with a theory that there might exist in the human body substances, harmless in themselves, and even necessary for health, that become perverted for some reason and changed into substances that produce cancer." To demonstrate this theory he took a human bile acid and subjected it to several chemical processes known to take place in the body, finally obtaining a new substance, a hydro-carbon which, he reported, produced the cancer in mice.

SCIENTIFIC REASONING

Commenting, Dr. Wood said: "The discovery that a chemical substance found in the body can be changed into a cancer-producing substance gives us a key to the chemical nature of cancer." He remarks as significant "that substances in the body, such as certain hormones and vitamins, whose normal functions it is to promote growth of normal cells, belong to the 'sterol' group, to which also belong the cancer-producing substances that produce abnormal growth of cells." He sees in the experiments of Dr. Cook evidence "that some perversion of the normal processes in the body, by making a slight change in the chemical structure of a health-giving sterol molecule, transforms it into another substance that produces cancer. If we find out what causes this perversion a way may be opened to find means for preventing it."

The answer to this problem, it seems to the Theosophist, has been in print a long, long time:

> " . . . the same infinitesimal *invisible lives* compose the atoms of the bodies of the mountain and the daisy, of man and the ant, of the elephant, and of the tree which shelters him from the sun. Each particle—whether you call it organic or inorganic—*is a life.* Every atom and molecule in the Universe is both *life-giving* and *death-giving* to that form. . . . It creates

and kills; it is self-generating and self-destroying; it brings into being, and annihilates, that mystery of mysteries—the *living body* of man, animal or plant, every second in time or space; and it generates equally life and death, beauty and ugliness, good and bad, and even the agreeable and disagreeable, the beneficent and maleficent sensations" (*S.D.* I, 261).

"Thus, having discovered the effects, Science has to find their PRIMARY causes; and this it can never do without the help of the old sciences, of alchemy, occult botany, and physics. We are taught that every physiological change, in addition to pathological phenomena; diseases—nay, life itself—or rather the objective phenomena of life, produced by certain conditions and changes in the tissues of the body which allow and force life to act in that body; that all this is due to those unseen CREATORS and DESTROYERS. (*S.D.* I, 262).

"This Restless Globe of Ours"

Russell Owen, writing on "Nature's Visitations" (N. Y. *Times Magazine*, June 30, 1935) says:

The old earth seems a stable enough platform for the unstable peoples and politics and economics which it supports. One might, in fact, think that the earth is the only solid thing we know. But if an observer could go so far away as to get a good view of the globe as a whole, and compress a long period of geologic time into an hour, the earth would seem to wriggle and squirm like an orange with the jitters.

Mountains would go up and down, islands would appear and disappear, the plains would heave, and smoke and steam and ashes would spout from it in a thousand places. Great storms would sweep over its surface, floods would drown it, ice sheets would advance and retreat, and it would be such a terrifying spectacle that the detached observer would never want to set foot on the earth again.

The earthquake which killed 40,000 persons in India recently was only one more manifestation of this earthly uneasiness. Not long ago Cape Cod shuddered a moment from a tremor out at sea. And in the last few years there have been eruptions, quakes, devastating hurricanes and floods in such profusion as to suggest that the earth was being subjected to a planned combination of *elemental attacks.*

So far as earthquakes and volcanoes are concerned there is *a certain periodic association.* The crust of the earth is always in movement. Just what this globe of ours consists of is a matter of debate among geologists, but it is generally accepted that

the crust of the earth is about forty miles thick, and that below that lies something which is more or less viscous in character, certainly of high temperature, and upon which the encircling blocks of the crust rise or fall according to the forces pressing upon them and their own place in the scale of gravity. The constant adjustments bring about earthquakes.

MUTUAL INTERACTIONS

. . . there is much mystery as to the origin of many of the disasters. . . . It might seem that a typhoon is an isolated event, that a tornado sweeping the Middle West is entirely local in origin, and that a volcano disgorging lava and ashes has no connection with a volcanic upheaval far away. But the tornado may have its origin in freak weather conditions that are brought about by meteorological conditions near the poles, the volcano may be one of a chain, and it is well established that a slipping of the earth's surface at one point may bring about a similar earthquake thousands of miles away.

The dweller in India may have a more common link with his brother on the other side of the earth than he would (may) ordinarily suppose, a link that goes through the earth as well as around it.

Chester A. Reeds, geologist of the American Museum of Natural History, points out that there is no portion of the earth's surface free from faults, as these slips of rock (along which earthquakes occur) are called.

WHY MORE VIOLENT?

It is a well recognized principle of earthquakes that the longer the readjustment is delayed the greater the shock, and the same rule holds true for the violence of volcanic action. The tension may become so great that a heavy rain in a region of seismic activity may bring about an earthquake by precipitating the final breaking weight. And in places where there is great erosion caused by water, and resulting silt deposits, such as in the Mississippi delta region, and the plains of India, earthquakes are produced by the effort of the crust to shift the pressure to another part of the world, again showing some relationship between destructive natural forces.

. . . if some material was not forced upward into mountains, the earth would be a globe covered a mile and a half deep with water.

Periodicity and Prophecy

> There is also a certain periodicity in earthquakes; that is, they occur at intervals which may be predicted. Dr. Omori, a famous Japanese Professor of Seismology, predicted the earthquake which destroyed Yokohama and part of Tokyo. His announcement caused such alarm that the Japanese Government felt called upon to reassure the people of the two cities. But when Dr. Omori was in Australia he again predicted the Yokohama earthquake and it took place a few minutes later. To him it was such a tragic thing that he felt almost as though he had brought it about.
>
> The eruption of a volcano is awe-inspiring. From the bowels of the earth come torrents of lava, ashes which drift over the landscape and bury it, a modulation of pulsations *as though a giant earth creature were breathing.* And around the summit of the cloud surrounding the cone are electric flashes which simulate a thunderstorm. . . .
>
> There are about sixty-six volcanoes in active eruption around the world today. *Many of them are safety valves* which permit the discharge of subterranean energy without the cataclysm of a holocaust. Like Stromboli, *they erupt periodically.* But there are others which blow off the roof of the world *after a period of long quiescence.* Krakatoa had been dead for two hundred years before it darkened the atmosphere with its terrific explosion. And a Japanese volcano was quiet for 2,000 years before it blew its head off in 1888.

What has ever been most impressive with regard to *all* natural phenomena is their *living* manifestation of seen and unseen forces, whether or not the spiritual, mental and psychical causes were known or remained unknown. To some they are ever known. And with a knowledge of the mathematics of the soul, who can tell what prophetic power is or is not possible to the soul of man.

"Rats, Lice and History"

To begin to enumerate the poor animals' visitations of troubles to man would be an endless task, already overmuch exaggerated in many ways, especially in view of the visitations of troubles to the animals from man. However, there are some cases that from time to time claim especial attention because of the more serious consequences flowing from them. In "Rats, Lice and History" by Hans Zinsser, M. D., of the Harvard Medical School, it is noted:

> More than any other species of animal, the rat and mouse have become dependent on man, and in so doing they have de-

veloped characteristics which are amazingly human. In the first place, like man, the rat is practically omnivorous. It eats anything that lets it, and devours its own kind under stress. It adapts itself to all kinds of climates. It climbs and it swims. It knows how to organize hordes, and unlike any other species of living things except man, it makes ferocious war upon its own kind. . . .

By 1775 the brown rat had come to America from England. It appears to have had a hard time only in countries where the population is what is spoken of as "thrifty." It has never done well in Scotland or among the Swiss. . . . In fact, it has conquered the world. Only the extreme cold of Greenland does not seem to attract it. . . .

There is nothing that can be said in its favor. . . . Its destructiveness is almost unlimited. . . .

"BIRTH-CONTROL"

From a few obscure and despised propagandists whose peculiar views outlawed them, "birth-control" advocacy and advocates are every day becoming more respectable. Church bodies, women's associations, legislators, writers and others having the ear of the public now openly propose this new cure-all for "the ancient evil of the race." As in the case of human slavery, the subjection of weaker races by the most progressed nations, industrial suzerainty, and any number of other consecrated vices of our civilization, "birth-control" advocates take high "moral grounds" for their arguments.

Now comes the most rigidly religious sect on earth—the American Medical Association, high-priesthood of the universal cult of body-worship—and takes cognizance of the immense change in public opinion. At the summer's Atlantic City meeting of its governing body, a resolution was *unanimously* adopted, calling for an official investigation and report on the subject. Like the liquor and drug traffics, prostitution, and allied evils, contraceptive and other methods of distilling nature's scheme of reproduction into an intoxicant have a fascination for the race-mind, which to enjoy to the full requires moral, religious and intellectual "sanctions" from our "authorities"—sanctions never yet denied so soon as the said authorities felt assured that their approval was itself sanctioned by Mr. and Mrs. *Vox Populi.*